X 796 [279] Any who wished, to whom it was pleasing, who wanted to, of the youths who had been drunk, [did so].

in çaço aqujn connequja, conmonectiaia, ontlaeleujaia in mihivintia telpopochti.

[755] And some of them had so made vows that they would hide away the skins; because perchance they were covered with sores, or perhaps had an infection of the skin, or had maladies of the eyes, since for some this was successful and thus they recovered. Some did not recover.

Auh cequjntin ic monetoltia, yn coatlatiaque: ipampa aço papalanja, aço çaçaoati, anoço ixcocoia: tel in aca, ipanti, ic pati, in aca amo pati:

[301 289] Each one of the captors came forth from his house, and appeared in and went wearing the [captive's] skin. They went with paper streamers[6] upon their shoulders and upon the calves of their legs.

cecciaca inchan in tlamanjme oalpeoa, oaleoa conmaqujtiuj in coatl, amateteujtl, ymacolpan mamãtiuh, yoan in tlanitaco.

● [515] And so they went jumping, pressing on, arriving together. So [foul] did they smell [that verily] the stench wounded the head. [It was] repellent. All men held their noses when they were met, when they went among people.

Auh ynic vih, chocholotiuj, hiaxtiuj, centlalli mantiuh, ynjc yiaque, vel tetzonujtec, ainnamjquiztli: çan neiacapacholo ynjc namjco, ynic tetla quiça.

And the skins, crumpled and crackling, were hardened. And some carried them in baskets—dried up, frayed, stiffened.

Auh yn coatl, ocotoczauh, ocacalachoac, oquaxoc: auh in cequj ça chiqujuhtica quinapaloa, yn ouelitpioac, yn oquelochauh, oquappiczoac.

[431 531 291] And the captors came in lead of the *tototecti*. They bore their incense-ladles. They went with their gifts tied up in bundles—mantles perchance painted with designs, or in dark brown,[7] or crimson, or in two colors diagonally divided,[8] or with edges adorned with feathers—with feathers surrounding the edge.

Auh in tlamanjme, quinjacan...uj in tototecti, intlelema, intlelema ietiuh: quimoolpilitiuj yn innetlauhtil, tilmatli, aço tlacujlolli, anoço camopalli, anoço nochpalli, anoço nacazmimquj, anoço teniujoaanquj, yhujtenoapanquj, yhujtentlaioalo.

And when they had arrived at the place where the skins were hidden away, on the top of the Temple of Yopitli, Yopitli's Temple, each one dedicated [incense] to the four directions; the captors offered incense, raising [toward the sky] their incense-ladles, and shaking them.

Auh yn oaxioac, yn coatlatiloian, yn icpac teucalli iopitli, iopiteucalli: nauhcampa ceceiaca ontlaiiaoaia, in tlamanjme ontlenamacaia, conjiaoa yn jntlema, conujujuia.

And those who stood clothed in the skins then undid them, and stood divested [of them]. And when they had taken the skins off, they cast them down, they threw them into a cave. And the captors went down to the bottom [of the temple pyramid] and quickly left and poured out the coals into the incense-burner.

Auh yn onacticac coatl, njman mototoma, mototonticac: yn oqujoalcopin coatl, contlaça ica onmaiauj yn oztoc. Auh in tlamanj, oaltemo tlatzitla, qujoalcauhtiquiça, qujoaltentiquiça, tlehquazco in tecolli.

X 796 515 And they who had come to dispose of the skins, which they had gone about wearing, washed themselves not with water, but with flour—with corn meal, with which they rubbed their faces. They scrubbed their faces with flour.

Auh yn oqujcaouto coatl, yn onmaqujtiuja, amo mixamja atica, çan iotextli, tlaoltextli, inic onmixxaxaqualooa, ynic onmjxmamatiloa, mixiotexuja:

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6. See Chapter 20, n. 4.

7. In *Gesammelte Abhandlungen zur Amerikanischen Sprach- und Alterthumskunde* (Berlin: A. Asher & Co., 1902-23), Vol. II, p. 525, Seler translates *camopalli* as "*ziegenfarbene* or *ocrefarbene Decke*. In *Einige Kapitel*, p. 79, he has "*ziegenfarbenen* (*von der Braunen Farbe der Kaulbes der Bantam rinder*)." Molina (*op. cit.*) has *color morado oscuro*.

For *nochpalli*, Seler (*loc. cit.*) writes "*karmoisinfarbenen* (*von der Farbe des Nochzetl, der Kokpne-Schildlaus*)."

8. Cf. Seler: *Gesammelte Abhandlungen*, *loc. cit.*, and illus., p. 531.

They departed hence to go to the temple to bathe. Those who bathed they did not rub, but struck and slapped, [with a noise] like the breaking of ocean waves. Thus came to an end and disappeared the grease. And also this was the time for the washing of heads. The captors washed their heads and washed off the sweat with a soap [called *amolli*].[9]

For while all had fasted for their captives, they had never bathed; they had remained in filth until twenty days had passed. Likewise those of their household had never bathed. Then all bathed and washed their heads with soap. Thus it was said: "The hair was washed," or, "The filth was washed away." [For] so were they covered with filth.

And thereafter the owner of the captive set up in the courtyard [of his house] a woven twig ball on three small feet.[10] Upon it he placed the paper adornment with which had been adorned the Totec [when he died].[11]

And from here he brought out one pleasing to look upon, acceptable, and strong. He likewise was adorned [with the paper vestments of Xipe]. It [the captive] he took after people; he dispersed them; the man vexed them. He ran; he went using his shield as shelter and rattling his rattle-board. They went after him in disorder; they showered him with stones, and pelted him and attacked him with stones.

Everyone feared him, and let him pass. They said: "Now cometh he who hath washed his head."[12]

And if he seized someone, if he snatched at anyone, he despoiled him of and ran off with his cloak; and however many cloaks he took, he carried them to the house of the captor and cast them on the ground in the middle of the courtyard.

Thereupon the captor planted his "pole of the flaying of men" in the courtyard; it betokened that this man [the captive] had flayed a captive.

Moreover, at this same time he put up[on the point of the pole], so that it hung,—having removed the [remaining] flesh,—the thigh bone[13] of the captive, and suspended with it the sleeveless knotted cord jacket and a small spray of heron feathers.

And he wrapped the thigh bone with paper, and provided it a mask. And this was called the god-captive.[14]

vncã oncoa, in teupan, ynic maltitiuh, ynin nealtiaia, amo quinmamatiloaia, çan quintzotzona, quintlatlatzinja, iuhquin tlatlatzcatimanj, ic poujia, ic vel quiça in chiaoalitli. Auh no yquac, netzonpaco in tlamanj, motzopaca, mamouja:

ipampa inic oquinneçaujlique, yn inmalõa, iic omaltique, omotzoiotique, inic oquiz cempoalilhujtl: cenvetzi yn inchantlaca, yn iic omaltique, quinmuchiquacmaltia, mamoujia: ic mjtoa netzõpaco, anoço netzopaco, ynjc omotzoiotique:

auh çatepan itoalco, quiquetza in male, quitlalia quauhtzontapaiolli, ey icxi, tzicujlicxe, ytech quitlatlalia: yn jamatlatquj, ynjc omochichioaia totec.

Auh vncan conana ce tlacatl talqualittalli, tlauelittalli chicaoac: ie no cppa ie ic mochichioaia, ipan teiotoca, tececénmapa, tlacatl quicocomonja, motlaloa· mochimalcaltitiuh, quicacalatztiuh ychicaoaz quicaoatztiuj, quitetoca, q'tepachotiuj, quitecicali:

muchi tlacatl quimauhtia, ipan macauj: quitoa, le tuitz tetzonpacquj:

auh intla aca cana, intla aca quicujtiuetzi, quipepetlaoa, quitlatlalochtia yn jnlma: in quezcuj quitecujlia tilmatli, ychan concaoa in tlamanj, itoalnepantla tlalli ic quiujujtequj in tilmatli.

Çatepan itoalco quiquetza, itlacaxipeoalizquauh, in tlamanj: ic quinextia, yno ce tlacatl quixipeuh malli.

Auh yoan yn iquac y, tlacopiloaia: auh ynaca oc concholoticaia, yn iquextepol malli: yoan mecaxicolli, aztapatlacotli itech pilcac.

Auh in quextepolli, amatica quiquiquimiloaia, quiztaiacatiaia: auh ynjn motocaiotiaia, malteutl.

9. Molina: *op. cit.*, Spanish-Nahuatl section (*xabon*).
10. Corresponding Spanish term "*un globo redondo, hecho de paxia.*"
11. *Ibid.*: "*Pusose sobre los papeles con que se avia adereçado, el captivo quando murio.*"
12. Cf. Sahagún: *Historia de las cosas*, p. 93, n. 1: *netzonpaquj*—"*C'est-à-dire que celuy [qui] le rasoit (peuple) le saisissoit, le tenoit (tuoit), ou semblables termes, que s'emploie volontiers quand dire; subtil d'une bonne famille).*" This would imply a double connotation.
13. Sahagún's Spanish text suggests that the thigh bone was then suspended. Seler, in *Bureau Ethnol.*, p. 81, has "trophy."
14. *Gefangenenopferwerk*, in Seler, *loc. cit.*

all had set forth, at the place of embarkation, thereupon all bathed, and then departed.

And the canoe they then went and beached, at its resting place, at the place for beaching canoes.

And when dawn broke, thereupon all the priests washed the blue color from their foreheads, over at the priests' bathing place.

And whoever had hidden himself away, who had fled, hiding, during the fast for Tlaloc, when men were arrested [for misdemeanors], then, when the blue stain was washed from their heads, they cast him [into the water].

And when this was done, then all departed. Then they took outside the reed mats, bringing them from the priests' dwelling. They were carried out, and they cast them behind the priests' dwelling.

Enough. Here endeth [the account of] the feast day, Ezcalqualiztli.

in neacalaquiloia, njman ie ic neaaltilo, mec viviloa. 78X

Auh yn acalli, njman ic vi qujtecazque, yn jonoia, yn acaltecoian: [504]

auh yn otlatujc, njman ie ic nequatexopaco: in tlamacazque vmpa yn jnnealtiaian, tlamacazque. [515]

Auh yn aquin çan motlati, in çan mjnax, in iquac netlalocaçaoaloia, yn axioac, qujniquac ica nequatexopaco: vmpa atlan qujpapachoa. [681]

Auh yn ie iuhquj mec viloatz, mec tlaquiquixtilo, tlaecoalo in tolpepechtli in vn: ... calmecac: tlaquiquixtilo, calteputzco contlatlaça.

Je ixquich, vncan tlamj y, yn ilhujtl, in ezcalqualiztli.

at [the village of] Uitzilopochco. It was there at the [spring called] Uitzilatl, in a cave. With cypress[6] branches they stopped [the mouths of the jars] as they went. They proceeded bearing [the water] with them.

When they had taken [the water] hence, they thereupon sprinkled it upon [the victims], there at the foot [of the Temple of] Uitzilopochtli. And there they gave [the victims] their paper vestments, their paper adornment, in which they were to die. And they painted them with stripes, in blue, from their feet up to their knees; and from their hands up to their elbows. And their faces they stained in horizontal stripes of alternate colors, light blue and yellow.[8] And they inserted nose plugs made of an arrow and a half disc.

And when it was so done, when they had adorned them, when they had prepared them, then [the fathers, they who owned the slaves,] took them to the tribal temple, but they came hence quickly. Thereupon each [owner of a victim] went to his house [with his slaves]. There they took apart and set down [the victims'] array, placing [their ornaments] in palm leaf baskets for them. And there, together, [the owners] began the singing and dancing, going in company with their women.

And when they had come to the fifth day [before the feast], then they who owned the slaves[9] and the old men of the tribal temple began a fast. They ate only at midday,[7] and bathed themselves at midnight. Having bathed there at the cloud house, they then departed from the tribal temple.

And the woman who was to bathe [the slaves] bathed herself at the water's edge. She set up one thorn, stained with blood, on the bank. And when the four days of fasting ended, then at nightfall the serpent dance was danced. The bathed victims danced the serpent dance, as well as their owners, who had bathed them, and those who were to seize them, and those who were to bring them down [from the temple, when they were slain], and those who

vmpan ca vitzilatl, oztoc, auevetica in qujoaltzatzacutivi, intlan qujoalaantivi: 796[K] 778

in oqtjoalhujcaque: njman ie ic qujmatzelhuja, vncan in jcxitlan Vitzilobuchtli, yoan vncan qujnmamaca in jmamatlaquj, in jmamanechichioal in jpan mjqujzque, yoan qujntexo vavaina in imjcxic, inmetzpan tlatlamj, yoan in inma, imacolpā tlatlamj: yoā imjxtlan tlatlaana, ic tlatlapantiuh in tezcotli, in coztic, yoan qujmeontlalilia iacapilolli, mjtl muchiua, yoan anecuioti. 796[K] 302 [301]

Auh in ie inhquj in oquimōchichiuhque, in oquimōcencauhque, njman ic qujnvivica in incacalpulco, çan oalquiquixtiquiça, njmā ie ic vivi in inchachan tealtique, vmpa qujnxixitinja, qujntlatlalilia in intlatquj, qujmōtanatemjlia. Auh vncan in tcoaftompeoaltia in cujcoianoa, qujnvivicativi in incioaoan. 796[K] 567

Auh in oacic, vncā tlamacujlti: njmā vncā compeoaltia in moçaoaia tealtique, yoan in calpulvevetque: tlacatlaquaia, yoan maltiaſa in ipalnepantla: vmpā aiauhcalco in ommaltiaia, vncan oncca in calpulco. [515]

Auh in cioal tealtia, çan vncā in jatenco ommaltia: ce vitztli cōquetza atenco ezço: auh in oxōquiznavilhuitl, inic moçaoa: njmā ic oaliova in coanecujlolo, coanecujloa in tlaaltitli, yoā in tealtique, yoan in tranque yoan in tetemovique, yoā im panoa- [535]

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que quiere decir, hombre, porque los hombres y mugeres para que engendrasen, para que no cesse [sucesion] entre los hombres de matar y cautivar, acompañen estos cautivos en discurriendolos, porque allí hablen [con] de ellos y allí los enseñen los que nuevamen en endrasen."

The *Real Palacio MS* (Garibay, *op. cit.*, p. 317) reads: "*Auh inic mitoa tenhuiani yehica in tlacauh nauhtica calaquia amoxmollica in iuquich cauh ompa ic mitoa: "Y es dicho el que todos grandes porque a su cautiuo siempre le hablaba con aquel cautiuo, cada uno de los quales dize."*

4. Sahagún (*Códice Florentino*, Vol. II, Pt. 4, p. 59) calls abandoned cowards appears (an emblem of kingly power). In Sahagún (Robredo ed., Vol. III, p. 332) it is defined as *Temalhuaca tzontecomatzin Tzac*; the contemporary Spanish text has "*hojas de sombra.*" See J. Ignacio Dávila Garibi, *Epitomes de vocablos nahuas* (Méjico: Editorial Cultura, T. G. S. A., 1949), Vol I, pp. 136ff., for some notes on the etymology of abandoned.

5. Sahagún, in *Códice Florentino MS. 3073* (*Códice Florentino III*) (Basilio Rojo y Vargas, 1982), p. 8, describes this base painting (*color de hollin*) as *Quiotli in Quauhxoxouhqui*. The stripes, although of different color, are characteristic of Tezcatlipoca.

6. Corresponding Spanish text: "*Abetos de los montes.*"

7. "*Comian al medio dia*" (loc. cit.); "*Ite auoan (auo ximoan) auo Tlaqe (auo Mixtoq)*"—Sahagún, *Biblioteca Mexicana*, p. 286; "*comida a mediodia*" (Garibay, *op. cit.*, p. 312).

X 796 at the ends, with cord, held together with cords so that as one struck, they made a crackling noise. Verily, they belabored and hurt one another.

[824] And if [the young warriors] caught a priest, if one was taken, they rubbed him with [powdered] *maguey* leaves; sorely he burned and itched; [it was] as if his flesh crept. And if one of the young warriors was caught, the priests bled his ears with a [*maguey*] thorn, and his arms, his breast, and his thighs, [so that] he cried out loud.

[352] And if [the priests] chased the young warriors there into the *royal* palace, they looted it, taking all the [reed] mats, the cord mats, the seats with backs, the couches, the backless seats. And if they found horizontal, two-toned drums, or ground drums, they removed them, taking all [with them].

And if [the young warriors] took after the priests, entering the priests' dwelling, they also robbed them, removing from them mats, shell trumpets, and seats.

And they dispersed from thence, and all stopped toward evening when a little sun still shone.

And the fourth day [of Atemoztli] was named "Ashes Are Scattered." The old people said: "For the bathed ones, who died," it was said, "yet walk [upon the earth] for four days. Not yet do they depart to the land of the dead. And when ashes are scattered, then they go down into the land of the dead."

● [515 348] And then were burned the paper vestments in which they had died, which had been laid in reed baskets. And then all washed their heads with soap; all bathed. Then all departed hence, thus dispersing each [to his own house].

Here ended the feast of Panquetzaliztli, after it had already taken the four days from [the month of] Atemoztli.

pixia, quicacaxtilpixia, quixtevilpixia, quimecatzcujaxia, quimecatictlan tlaliaia ynic moujuitequj: iuhquin tlatlacatimanj, vel mococoltia, vel mococoaia.

Auh intla oce cacique tlamacazquj, intla oce xioc, quimealtia, cenca cuecuexoca, quequexquja: yuhquin iolmiquj ynacaio. Auh intla ce axioa, telpuchtli, in tlamaçizque quiçoçoia vitztica yn jnacazco, yn jacolpan, yn ielpan, yn jmetzpan, vel quixtzatzatia.

Auh in telpupuchti, intla quintocaticalaquizque, in vmpa tecpan, tlanamoia, muchi quinamoia in petlatl in petlamecatl, in tepotzoicpalli, in netlatonj, in tzinicpalli: auh intla quipãtilia teponaztli, in veuetl muchi quiqúixtia, muchi quicuj.

Auh intla quintocaticalaquizque tlamacazque in calmecac, no quintlanamoielia, quintlaçaçaquilia, muchi quinquixtilia, in petl-tl, in tecciztli, in icpalli:

auh çan vncã xixitinj, necacao: 'o, oc achi tonatiuh ie teutlac.

Auh inic navilhuitl motenteoa, nexpixolo: quitoaia in *yevetque*. Ca in tlaaltilti in omicque: quil oc nemj navilhuitl, aiamo vi in mictlan: auh in iquac nexpixolo, quinquac temo in mictlan;

yoã iquac motlatia, mopetlacaltema, in jmamatlaquj in ipã omicque, yoan iquac neamovilo, nexaltilo, mec viviloa, ic cecẽmanoa.

Nicã tzõquiça in jlhuitl Panquetzaliztli, ie cnel ic nauilhuitl cõcuilia in Atemuztli.

Thirty-fifth Chapter, which telleth of the feasts and the ceremonies which they observed in the days of the sixteenth month, which was called Atemoztli.

The sixteenth feast was called "The Falling of the Water."[1]

As for naming it "The Falling of the Water," it was when for the first time threatened, rumbled, and thundered the rains. All the common folk said, "Water cometh down"; or, "The Tlaloc descend."

And when this happened, the fire priest at the Temple of Tlaloc went [about his tasks] very soberly, devoutly, in faith and hope that in its time the rain would threaten.

And when the rain threatened, then he forthwith arose and took up his incense ladle, the stem of which was long and rounded, and it rattled. The incense ladle ended [in the form of] a serpent. And the head of the serpent also rattled; it also [was] hollow.

Then he speedily fanned the coals into a flame. Then he swiftly filled it with incense, doing only this. Then he offered incense, raising the ladle as an offering to the four directions, rattling [the ladle] greatly, to and fro. Then he went to all the courtyards of the temples, offering and burning incense everywhere. Thus he besought and called upon the Tlaloca. Thus he prayed for rain.

And a number of the common folk made vows that they would make figures of the mountain [gods].[2] And five days [before the feast], they arranged and bought paper, and liquid rubber, and obsidian knives, and they bought *maguey* fiber.

They paid great honors [to the mountain gods], and did penances that they might make the figures and cover them [with paper]. No soap was used in bathing; only their necks did they wash.[3] Neither might [a man] lie with a woman, nor a woman with a man.

And until dawn of the day of the feast, when the twenty days of Atemoztli were completed, all the

Inic cempoalli on cuexolli capítulo: itechpa tlatoa in jlhujtl, yoan in tlamaviztililiztli, in quichioaia in jpan ic cemjlhujtl ic cuexolteti occe metztli in motenoa Atemuztli. 796^X

Injc cuexolteti, occe ilhujtl ichoutl in motenoa Atemuztli:

injc motenoa Atemuztli, ca iquac iancujcan oalanj, ossalaca, titicujca in qujavitl: quitoaia in jxquich macoualli, atemo, anoço temo in tlaloque.

Auh in jquac y, in tlalocan tlenamacac, cenca tlaocuxtica, tlateumattica, muchixcaca, motemachitica: in quenmã oalanja qujavitl:

auh in ossalan qujavitl, njmã ic moquetztiquiça, quicuitivetzi in jlema, vel huitlaxtic, çan pitzaton in jquauhio, cacalaca in tlemaitl, coatl ipan quiça: auh in jtzontecon coatl no cacalaca, no iollo: [45]

njmã quixopãlotivetzi in tlexochtli, in tletl njman contentivetzi in jiauhtli, ça mjxcavia: mec tlenamaca, nauhcampa in conjaoa, cenca cacalaca, ixtouca, ichaiaca: mec iauh novian nemj, novian quiça in tenjtoalco, novian tlenamaca, novian tlatotonja, ic tlatemachia, ic quitocca in tlaloque, ic quiauhtlatlanj. [823]

Auh in cequintin macenalti, monetoltiaia injc tepiquixque: auh macujltica in amatemaia, in amacoaia, yoan olli, yoa itztli, yoan ichtli in quicoaia: [314 269]

cenca quimaviztiliaia, yoan quitoçaviliaia injc tepiquixque, yoã tequentinque: auo mamoviaia injc inahtiaia, çan moquechaltiaia, amono cioacochia: auh in cioatl amono oquichcochia. [515] [834]

Auh in ic inh oallavi ilhujtl, in jquac tlacempoalti Atemuztli, inh cioatl in nemoa, vel neixpoloio, in

1. "Dejada de el agua," according to Torquemada (*op. cit.*, p. 299). "porque cay like onde llover, y cesser dquestas dellas." Garibay, (*op. cit.*, p. 313) has the same.
Concerning the term Atemoztli, Tovar refers to Acosta, extraordinary disorder in the regions, mentioned in Thévet.—Kohler and Ohlson, *op. cit.*, p. 32.
2. The *Veletta* MS (Kingsborough, *loc. cit.*) places this in the lowest of the circle: "se encomiendan de ydolatras encomiençan"—"se ende cosa de los dioses se hazian los dioses dellos (Tlaquiltenan)."
3. Cf. corresponding Spanish text.

they placed them to one side. They strewed them in the water, and none, verily, might taste the husks. Because of this, care was therefore taken that none should be scorched, burned, or dropped into the fire.

And only during one day were they eaten. By night they were done; all finished. They left nothing for the next day.

And when it grew dark, the old men and the old women drank, alone. It was said: "They refresh themselves."

And after this they set up the image of the fire [god], Izcoçauhqui, Xiuhtecutli, Tlalxictentica, Cueçaltzin, Nauhyoueue. They gave him figure and substance of a dough of amaranth seed. These things they whose office it was, did—the men of the tribal temple, known as the Tzonmulca[2]—who especially worshipped [fire] as a god.

And when the twentieth day came, it was said: "Izcalli hath ended." They who provided ceremonially bathed victims then published and made it known to others [that they had secured sacrificial victims, each] setting forth in public his ceremonially bathed one, a slave whom he had bought, made [to be] the likeness of Izcoçauhqui; the owner then adorned him, causing to be placed upon him all the array of Izcoçauhqui. Thus it was said: "The bather [of the victim] gathereth [his wealth]."

And for this reason did one say "the bather [of a victim]": he continually bathed his victim with hot water all the time until he went to his death; all the time he caused him to know that death would be his lot at an appointed time; that he would die in the count of Tlacaxipeualiztli.

And before he died, he favored him greatly. The bather was careful of [the victim]; he enriched him [with gifts]; he restored all to him. All the food which he offered him was good.

And a harlot was provided as his guardian. Constantly she amused him; she caressed him; she made him laugh and be merry. Taking him about the neck, she rejoiced, she embraced him. She caught his lice [for him]; she combed his hair and arranged his hairdress. She made him forget his sorrows. And when the time came for the bathed one to die, the harlot took everything; she rolled and bundled up all the belongings of the bathed one. That which he wore he placed upon her; that which he had used in izoatl: ipampa ic momalhuiaia inic amo aca mochichinoa, motlatiz, tleco onvetziz. 796[X] [252]

Auh çan vel cemjlhuitl in qualoia: in ie ioca otlatlatlan, moch tlamja, aoctle qujmocavia in jmuztlaioc.

Auh in iocoac tlatlaoana in vevetque in jlamatque, çanjoque: mjtoaia, Texcalcevia. [273]

Auh in jquac y, qujtlaliaia in jxiptla tletl Izcoçauhquj, Xiuhtecutli, Tlalxictentica, Cueçaltzin, Nauhioveve, tzocalli in qujtlacatlaliaia, in quinacaiotiaia: ichoan qujchioaia in jtech povia calpoleque, motenea: Tzonmulca, oc cenca ichoan in qujmoteutiaia.

Auh injc onaci cempoalilhujtl: mjtoa, Izcalli tlamj: in tealtianj, iquac qujteittitia, qujteixmachtia, teixpan qujquetza in jtlaaltil iez, in oqujcouh tlacotli: in jxiptla muchioa Izcoçauhquj, iquac ic qujchichioa itech qujtlalilia in jxqujch in jnechichioal Izcoçauhquj ic mjtoaia, tlaixnextia in tealtianj: [567]

auh injc mjtoa, tealtianj: in jtlaaltil muchipa caltia, atotonjltica in jxqujch cavitl mjqujtiuh, in jxqujch cavitl qujmatitiuh in vncā imjquja tequjpā in jtlapoalpan: in mjquja ipan tlacaxipealiztli.

Auh in aiamo mjquj, cenca qujmavizmatia, qujçeçēmatia in tealtianj, qujtlanenectia qujtlacuecuepilia: muchi qualli tlaqualli in qujmacaia:

auh ce avicnj, in jtepixcauh muchioaia: muchipa caviltia, cauilia, qujcamanalhuja, qujvetzqujtia, qujqueqeloa, iquechtlan ßaquj, qujquechnaoa, caatemja, qujzizizquaouia, qujpepepetla, qujtlaocuipopoloa: auh in jquac ie imjqujxpan tlaaltilli: in avienj moch conouj, ontlacemololoa, concemololoa in jxquich in jtlaquj tlaaltilli: in oqujqueqemja, in jtech oqujtlatlaliaia in oqujtlanja, in jpā oiztlacatinenca, 796[X] 548 [515]

2. Tzonmulco: temple of the fire god; also one of the divisions of Tenochtitlan. It is mentioned in the Appendix, p. 177, as the sixty-fourth building. Cf. Sahagún (Bulmaro ed., Vol. I, p. 227; Vol. V, p. 74).

6: Sahagún M-5 (1529-1590) 1954 NU7 Aztec NU7

302 tance upon their heads; it was dyed with indigo,[1] so
386 that their hair shone. The teeth were stained with cochineal; the hands and neck were painted with designs—the necks were covered [with painting]. The stomach and breasts were [also] painted with designs. 7

515 They bathed in the sweat house and with [soap
562 and] water. They were held in esteem. They were modest, good, and of noble [mien]. Thus did they
[343] speak—attentively, and respectfully of others; they were diligent and considerate.

7 [i.e. the Aztec women -- Analyst]

Motema, mahaltia, momamauizmati: pinaoanj, qualli maujztic, injc tlatoa: temauhcaittanj, teimacaçinj, hiçiuhcaioque, moiolitlacoanj.

1. Xiuhquilitl. Urbina (op. cit., p. 566) mentions two kinds: xiuhquilitl pinolxuc, Indigofera añil Linn., and xiuhquilitl pachiuhc, Calliandra grandiflora Klotzsch—both producing a blue dye.

11:Diaz T,H-5 (1519-1520) 1910
NU7 Aztec NU7

000 And as we went along we spoke of the good manners and breeding which he showed in everything, and that we should show him in all ways the greatest respect, doffing our quilted caps when we passed before him, and this we always did, but let us leave this subject here, and pass on.

CHAPTER XCI.

Of the manner and appearance of the Great Montezuma and what a great Prince he was.

643 THE Great Montezuma was about forty years old, of good height and well proportioned, slender, and spare of flesh, not very swarthy, but of the natural colour and shade of [302] an Indian. He did not wear his hair long, but so as just to cover his ears, his scanty black beard was well shaped and thin. His face was somewhat long, but cheerful, and he had good eyes and showed in his appearance and manner both tenderness and, when necessary, gravity. He [515] was very neat and clean and bathed once every day in the afternoon.[1] He had many women as mistresses, [595 837] daughters of Chieftains, and he had two great Cacicas as his legitimate wives, and when he had intercourse with them it was so secretly that no one knew anything about it, except some of his servants. He was free [515] from unnatural offences. The clothes that he wore one day, he did not put on again until four days later. He 643 had over two hundred chieftains in his guard, in other 644 rooms close to his own, not that all were meant to converse with him, but only one or another, and when they went to speak to him they were obliged to take off their rich mantles and put on others of little worth, but they had

[1] Blotted out in the original: "about the hour of (Ave Maria) evening prayer."—G. G.

Nineteenth Chapter. Here are told the offerings which they made for the sake of those who traveled to far places, and how respect was paid for the sake of those who died.

Inic caxtolli vnnavi capitulo: vncan motenco, in ventli in qujchioaia, im impāpa vecanemja ioan inic mortlaoaia in jpampa in mjquja.

And his household thereupon began the penances. They let themselves become dirty. No longer did they wash their heads with soap, though they could bathe their bodies. Nevertheless, no more did they submerge in water. But every eighty days they arranged the washing of heads with soap. Thus they showed and made it known that they did penance for the sake of their children, their young men, who were still absent. All the time they thus went about doing, however long he was gone.

Auh in jchantlaca: njman iquac compeoaltia in tlamaçeoaia, motzoiotia, aocmo māmovia, tel vel maltia yn jntlacapa, iece, aocmo polaquj: auh nanapoaltica qujmattiuj, in mamovitiuj: inic qujnextia, qujtemachitia, ca ipampa tlamāçeoa in jnconeuh, in jntelpuch, in oqu jxcauhque, ixqujch caujtl iuh qujchiuhtinemj, in jqujn qujçaqujuh:

And if, perchance, he had gone to die, first were notified the old merchants. Their task was to inform and break the news to the people. These introduced a time of mourning into the home of the deceased. Thus they made it known that during four days there would be remembrances; his household would mourn. So they would be visited and consoled, and there would be a burial ritual for their child.

auh intla noce omjqujto, ichoan achto caqujtilo, in puchteca veuetque, intequjuh in teiolmelaoazque, in teiolpachiujtizque, ichoantin qujcalaquja in choquiztli, in jxaiotl, in jchan omjqujto, ic qujtemachitia, inic naujlhujtl ilnamjcoz, mjccaoatizque in jchantlaca, inic tlapalolozque, ellaquaoalozque, qujmjloz in inconeuh:

And when four days had gone by, then his household washed their heads with soap. Thus it was said, the deceased was bathed; and thereby they destroyed and banished their grief.

auh in oqujz navilhujtl: iquac mamovia in jchantlaca: ic mjtoa, mōmjccaaltia inic compopoloa, conjilcaoa intlaocol:

And if somewhere he had died in battle, they set up an image of him made of pine torches bound together.[2] They made and formed his image; they adorned his likeness. This *cuilloti* was only a statue of pine logs which they split into sections and afterwards bound together. And they placed upon it all the paper ornaments, the paper array, the paper jacket, the paper neck-band, the paper stole. They piled up, strewed about it, and distributed them so that they would burn all of them with it. When this was done, when they had adorned the statue, when the one dead in battle had been wept, one more day

auh intla cana oiaomjc, qujtlaliaia ieujllo, qucujllotia, queujllotlalilia, ixiptla qujchichiujlia, injn Evillotl: çan ocoquavitl in qujtzatzaianaia, çatepan qujcujtlalpia: auh ixqujch itech qujtlalia, in amatlatqujtl, in amanechichioalli, in amaxicolli, in amacozcatl, in amaneapantli, qujtlaolololtia, qujtlatepeoaltia qujtlamamaca, inic mochi ioan qujtlatizque: in ic iuhquj in oqujcencauhque evillotl, in jquac ie choqujlilo: oiaomjc, oc cemjlhujtica, in jeujllo icalpulco, cemjlhujtl in ca, cemjlhujtl in eoatica: auh qujnjquac in ioalnepantla, qujtlatiaia, vmpa in qujtocaiotiaia, tevitoalco, quauhxicalco, tzompantitlan:

1. *Quinçahuia*: possibly this refers to wrapping of the dead or clothing of a statue.
2. *Acillotl*: Corresponding Spanish text: "*un estatua de tea, quales eran, con cara.*"

Thirty-sixth Chapter, which telleth of the sweat house.

Although the sweat house were very hot, where all bathed, if one known as a twin went there, then he would dispel the steam and destroy [the heat], however hot the sweat house were — even if he went to stand only at the doorway; even more so if he were to bathe among [the others]. But thus could he remedy it; it was said that four times he himself cast potsherds on the ground and sprinkled them with water. It was thought that thus he would not dispel the heat. It would be even hotter.

And when two were born who were called twins, it was said that wherever something was dyed, when [someone] dyed rabbit fur, they might not enter there. If they were to enter there, it was said, they would cast a spell over it; they would blow the colors off. It would come out badly — it would become multicolored, especially [if the dye were] chili red. But thus was it remedied: [the dyer] made him taste the dye water. It was said that in this way the rabbit fur would not be damaged.

Likewise, neither might those known as twins enter where tamales were cooking; because, it was said, if they came in there, they would also bewitch the tamales and the cooking pot. They would not cook, though [left there] all day. The tamales would each one cook only on one side. And in order to remedy it, so that it would not thus happen, when perhaps they went to enter, they placed the cooking pot on the fire. And if by chance the tamales were placed in the pot in [their] presence, they made them lay one [of them] in place. It was said that thus the tamales would not be harmed.

Injc cempoalli on castolli oce capitulo, ytechpa tlatoa: in temazcalli. 343 515

In temazcalli, in vncan netemalo: intlanel cenca totonquj, intla vmpa iaz, in motencoa cocoa: njmã quipouhtitlaça, quipoloa injc cenca totonquj ocatca in temazcalli: intlanel çan qujiaoac onmoquetzatiuh: oc cenca intla tehoan motemaz. Auh injc patiz quil nappa in vel inoma contlaçaz, in conatequiz tapalcatl: quil ic amo quipolos, injc totonquj: çan oc cenca totonquj iez. 845

Ioan in vmẽtin tlacati, in mjtoa cocoa, quilmach in canjn tlapalo, in quipa tochomjtl: amo vel vmpa calaquj: yntla vmpa calaquiz, quilmach quizoza, quipitza in tlapalli: amo qualli in quiça, çan mocujcujcuiloa: oc cenca yehoatl in chichiltic. Auh injc pati, achi contlapaloltia in tlapalatl: quil ic amo ytlacaviz in tochomjtl. 845 386

No yoan in iehoantin in mjtoa cocoa, in cahjn mopacaci tamalli: amono vel vmpa calaquj: ichica quilmach intla vmpa calaquizque, no quizoza in tamalli, yoan in comjtl: amo vel ycuci, intlanel cemjlhuitl: çan chichicoycuciz in tamalli. Auh injc pati, injc amo iuh muchioaz: in iquac tla ocalaquito, contlatiz in comjtl. Auh intlanoçe iixpan mocontema tamalli, centetl ipan contlalilia: quil ic amo ytlacaviz in tamalli. 845 252

Thirty-seventh Chapter, which telleth of the time when the teeth of small children dropped.

When the teeth of small children dropped out, the mothers cast them into a mouse-hole, or they said to their children: "Place it in the mouse-hole." For it was said that if they were not to do this, the small child's teeth could not grow; he would remain quite toothless.

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Injc cempoalli on castolli omome capitulo, itechpa tlatoa: in iquac vetzi intlan pipiltotonti. 856

In iquac vetzi intlan pipiltotonti: yn tenanoan itlacoiocco contlaça in qujmjchin, anoçe inpilhoan, qujmjlhuja: ytlacoiocco zictlali in qujmjchin: ichica quil intlacamo iuh quichioazque, amo vel ixoaz in jtlan piltontli: çan tlancotoctic iez.

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These superstitions harm the Faith, and therefore it is well to recognize them. Only these few have

Estas abusiones, empecen a la fe: y por esso, conujene sabellas, y predicar, contra ellas. Anse puesto, 000